

To,
Instructional Quality Commission,
History-Social Science SMC
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Feb 26, 2016

RE: Edits to the 6th grade portion of the framework.

I and many Hindus are disappointed that the IQC has not done enough to address the points raised by Hindu community and Hindu children of California through in-person testimonies and a written letter campaign.

Specifically, we feel IQC did not incorporate enough of the specific edits we provided in October, nor does the framework show any effort to materially address the points raised in a different way.

As if this was not enough, **to add insult to injury IQC added lines 883-895 in chapter 10, sixth grade portion that is inflammatory and an example of singling out India for an exclusively euro-centric portrayal, negative portrayal, something we have been complaining about. Those lines are objectionable at many levels and simply need to be removed in the interest of fairness.**

The framework is also problematic in its relative and disproportional portrayal of roles and contributions of various civilizations. For instance Mesopotamia, Egypt and Kush have 208 lines, while the Hebrews have 60 lines, Ancient Greece has 89 lines, Ancient India has 158 lines, China as 127 lines and Rome has 163 lines. The framework needs to keep in mind the relative populations of the world that take each of these civilizations to be their mother civilization and hence take pride in these civilizations as their heritage. Ancient India for instance was almost 24% of world population in those times, while present day India is close to 20%, mainly due to changing of political boundaries. India has been significant part of the world and the negative bias needs to change. The makeup of California is increasingly a global makeup and the continuing Euro-centric bias is not healthy.

The portion on India is mostly attempting to describe it in a negative light, with no real focus on the advancements and contributions of the civilization while European civilizations are presented in a very positive light with the focus on the contributions of the civilization and an attempt to project White-Christian Europe as foundation to civilized living as we know today. For instance, in Greek civilizations things like ‘humanistic art and emphasis on reason and intellectual development, and scientific and literary form’ are spotlighted, and slavery is skipped while in India a special spotlight focus describes its sophisticated and advanced social structure along the lines of ‘slave holding societies of the south’!! In Athens simply ‘women, foreigners, and slaves were excluded from all political participation’. In contrast India is called a ‘patriarchal society’ even though India is the only place where matriarchal societies have been known to exist since ancient times and women have played a key role in politics and literature.

What is the justification for such prejudicial bias?

Attached are some specific areas of edits I am pointing out for the present revision of the draft. The edits are provided because that is what was requested. However, I believe what is needed to restore

fairness and confidence of Hindu community in the IQC process is significant change on the tone and content of the section of Hinduism and Indian civilization. Limiting us to at most changing a sentence does little to alleviate the major problems in this prejudicial presentation. This is also the reason various Hindu groups are giving diverse inputs: we do not understand the underlying reasons behind what gets accepted and what is ignored.

The attached edits highlight the kinds of problems we have brought to your attention and yet remain unsolved.

Attached please find:

Attachment A: Specific edits for 6th grade portion, chapter 10 of the framework.

Attachment – I: Understanding Hindu social structure from a Hindu perspective in the context of present California society. From my submission of October 16th 2015 reattached for convenience as I am making references to it in multiple places.

Sincerely,

Tushar Pandya

Californiahindus.org

Attachment A: Specific edits for 6th grade portion, chapter 10 of the framework.

Chapter 10. Grade Six – World History and Geography: Ancient Civilizations

A. Proposed edits in area of Hindu Theology and handling of social structure within section of Hinduism:

1. Lines 834-836

Wording from the draft: “In this era, Vedic culture emerged as a **belief** system that combined the beliefs of Indic speakers with those of older populations”

Problem: This is attempting to paint Hinduism from the view of Abrahamic religions and to measure Hinduism to Abrahamic standards. Hinduism in fact has no dogma. Veda very literally means knowledge. Hindus do not see Vedas as a set of beliefs, it is knowledge. Hence Hinduism is a knowledge system where knowledge is embedded into everyday traditions, practices, celebrations and observations.

Proposed wording: “Vedic culture is a culture built around the Vedas. Since Veda literally means knowledge, this was a culture built upon a **knowledge system**.”

2. Line 836

Add the line: “The society in Vedic times was divided into a sophisticated system of *Varna-Ashrama* where there were prescribed codes for each stage of life for people. Specifically the *Grihastha* saw it as their duty to support all the other *ashramas* of life i.e. *Brahmacharya*, *Vanaprastha* and *Sanyasa*. Offering ‘*Bhiksha*’ to *Brahmachari*, *Sanyasi* and any guest is a founding principle of Hindu-Indian civilization which was responsible for many intellectual, social and cultural advancements of the civilization.”

Justification: It has been a pattern to highlight factors that led to development of culture and civilization. The Indian social structure is a significant part of the Indian civilization and has been a foundation of the Vedic society. This is relevant to developing a better understanding of how societies and civilizations evolve. Giving Bhiksha to Brahmachari and Sanyasi and to any guest is a foundational principle of Indian civilization and it led to lot of civilizational progresses because of this. The students were supported by society as this was a civilization that valued knowledge. This is also reflected in the fact that a brahmana who would be among the most poor materially was also the most respected.

3. Line 848-850

Wording from Draft: “These teachings were transmitted orally at first, and then later in written texts, the *Upanishads* and, later, the *Bhagavad Gita*”

Problem: Simplistic, inaccurate and misleading.

Proposed wording: Replace with “The Hindu scriptures and teachings were transmitted through an oral system because that is most accurate as errors are caught and corrected instantaneously. Later the scriptures started to be written in text forms. Vedas are hence called *Shruti* and are the highest form of Hindu scripture. Other forms of Hindu scripture are *Smriti*, *Purana* and *Itihas*. *Shruti* (Vedas) according to Hindu tradition has no authorship and is directly revealed knowledge. Veda is the principle Hindu scripture of life. *Smriti*, *Purana* and *Itihas* have authorship. *Purana* is scripture where knowledge is transmitted in the form of stories. Literally *purana* means ‘ancient and yet with relevance to contemporary times’. The simplistic translation of *Itihas* is history and the two main *Itihas* texts of the Hindus are The Ramayana and The Mahabharat. The Bhagwad-Geeta is from Mahabharat and yet is given a special status comparable to *Shruti* (Vedas) because it is essence of the Vedas (upnishads summarized). Vedas are vast and its in-depth study is difficult without dedicating entire life exclusively to it. Hence different Jatis and community groups often have a scripture (mostly derived from the Vedas) given by their Guru which serves as a primary guide for the community.”

Justification: It is necessary to portray Hinduism from a Hindu perspective. The description above is necessary to understand the Hindu classification structure of their scriptures, and also the practical relevance in everyday life. There is lot of confusion and misinformation about Hindu scriptures and Holy books, and adding these lines shall help clear lot of that.

4. Line 850-852

Wording in Draft: “Performance of duties and ceremonies, along with devotion and meditation, became dimensions of the supreme quest to achieve oneness with God”

Problem: The above wording is misleading about Hindu life and does nothing to further the understanding of 6th grade students on the goals and motivations of Hindus. How will the students understand the culture of the Hindus without understanding the goals of Hindu life and hence the motivations of the Hindus?

Proposed wording: “The goals of Hindu life are in four broad categories. These are called the four ‘*purusharthas*’. Literally ‘*purusharth*’ means human endeavor or area for applying human endeavor. The four *purusharthas* are: *Dharma*, *Artha*, *Kama* and *Moksha*. Each is a complex topic in itself, and the four goals are generally understood as we understand the Maslow’s pyramid of needs, stage of human evolution is indicated based on the emphasis on the *purushartha* an individual works on. While all individuals works in all four areas of endeavor, the emphasis at any one time tends to be on one of the four goals. The highest or final goal is ‘*Moksha*’ or the quest to attain oneness with God.”

Justification: Without this background, the framework misleads students into thinking that quest for oneness with God is the only quest of Hindu life. Hindu scriptures accept Kama

(worldly human aspirations) for whatever they might be and evolving to meet one's aspirations is an accepted way of making good use of life. A person is not made to feel guilty for the quality of their aspirations or desires. Similarly it is understood and accepted that to meet ones worldly aspirations 'Artha' (material means) are necessary. Hence acquiring necessary material means for diverse worldly aspirations is legitimate, however hoarding is not.

5. Line 852-854

Wording from Draft: "That fulfillment, however, demands obedience to the moral law of the universe, called dharma, which also refers to performance of social duties."

Problem: The wording reads like an awkward attempt at casting Hinduism in Abrahamic mold of dogma. Hinduism is unlike the Abrahamic religions with their dogma where a blind obedience is required to some professed morals put forth in a book. Just like Artha, Kama and Moksha, **Dharma is a concept which does not have an English translation.** It is best understood simply as nature. Depending on what an individual identifies with at any given time or a situation, this can be the nature of the person, or the nature of a relationship or nature of the needs of the situation or the needs of an aspiration (role). It is hence pompous and misleading to say that some fulfillment demands one live to their nature. Obviously there shall be most harmony when actions are within the nature of the individual and the situation. Hinduism hence does NOT demand any obedience to some invisible moral laws beyond nature. The Hindu scientists (Rishis) have done lots of experimentation and understood the nature of the various worldly manifestations of the ONE Truth, and this is explained with plenty of supporting case studies in the Hindu scriptures. The explanations in Hindu scriptures are along the lines of cause and effect with supporting case studies and NOT along lines of demanding obedience.

Proposed Edit: Remove the line entirely. If framework needs to explain Dharma please do so cautiously and respectfully. E.g: "Dharma is a concept that does not have an English translation. It is best understood as nature, and depending upon the identification, it is a combination of the nature of the individual, the relationship (with earth, country, other life forms or with other individuals, such as, son, wife, king...), or an aspirational goal chosen by student (e.g., student of a specific science)."

6. Lines 854-855

Wording from draft: "Dharma consists of natural, universal laws that underlie every person's duty towards themselves, their family, their community and nation."

Problem: This is a decent attempt to show the breadth of factors and relationships in an individual's existence and hence the dharma that an individual has. However this leaves

out mention of flora and fauna, planet, Gods (because they provide opportunities for fulfillment), ancestors (because we get our genes and traditions from them and these are important factors towards an experience of fulfilment), Rishi (teachers) who provided us knowledge so we can start our lives with knowledge instead of having to re-invent the wheel etc. We recognize that the framework shall not be an exhaustive explanation of Hinduism, however it needs to select aspects to present in a meaningful way that helps further an understanding of this culture and instills pride of heritage in children from this heritage. Presently the theology seems done in random way slapping together concepts not properly explained and relevance not adequately explained. Apparent intent is just to ridicule Hinduism while in contrast there is tendency to glorify and lend relatively legitimacy to Abrahamic religions.

7. Lines 855-858

Wording from draft: “Success or failure at existing in harmony with dharma determines how many times an individual might be subject to reincarnation, or repeated death and rebirth at either lower or higher positions of moral and ritual purity.”

Problem: This is a classic example of misinformation and confusion being created about Hinduism by Abrahamic practitioners. 1. A birth especially a human birth is not seen as a punishment by Hindus. Rather it is an opportunity to experience the unfulfilled aspirations (kama) and desires that the individual has. Why use prejudicial and inflammatory language and say ‘subject to reincarnation’?! To be in line with social content standards of the great state of California, neutral and respectful language needs to be used. 2. Where is this lower or higher position of moral and ritual purity coming from? Is the fingernail lower or higher ritual purity than the hair inside the nostril?? Hindus see each life as an expression and part of body of the same ONE Truth.

Proposed wording: “Leading a fulfilling life is a goal and the compassionate nature of ONE Truth is such that multiple opportunities are provided for fulfilment through cycle of re-birth. An individual who does not wish to go through more cycles of re-birth can take up the path of Moksha and unite with God.”

Justification: It is necessary for the framework to present different cultures respectfully and accurately. The purpose of having this at 6th grade level is to introduce children to this culture and to show children of this heritage how their heritage is accepted with mutual respect and dignity. Rebirth is often misunderstood and Christians who are convinced that they are born of sin tend to view the benign divine opportunity provided for fulfilling oneself in a negative way. This negative bias towards rebirth needs to be acknowledged and eliminated. Many Hindus leave their bodies at death fully expecting to be reborn because that is what they want. This is not a negative thing or a punishment it is made out to be by the biased prejudicial wording of the framework. It is necessary that CDE stop propagating Christian negative biases and misinformation about Hinduism and the concept of rebirth. A Christian is convinced (s)he is born of sin, so be

it, we have no problem with that, however please refrain from suggesting a Hindu birth is anything but an occasion for celebration. It is potential and opportunity.

8. Lines 858-860

Wording from the draft: "Progress toward spiritual realization is governed by karma, the principle of cause and effect by which human actions, **good and bad**, affect this and future lives."

Problem: Karma governs the cycle of experiences one receives, is explained to enable each individual take responsibility for their actions and is towards citta shuddhi (cleansing of our perspective). However it is misleading to say progress towards spiritual realization is governed by Karma. This again is a pattern of trying to interpret Hindu concepts in Christian/Abrahamic mold in a meaningless way. There is no reason to mix spiritual realization with karma. Karma principle is simply elaborate and proven explanation about cause and effect of our actions. Also, Hinduism does not have the Abrahamic notions of good and evil and hence the black and white emphasis on absolute good and absolute bad is not the same in Hinduism. Hinduism sees good and bad in context and in relevance to multiple factors. It would be unfair to introduce such important Hindu concepts to children prejudiced by Christian notions of good and evil.

Proposed wording: "An important aspect of Hinduism is the concept of Karma which is explained as cause and effect of our actions. An individual who can see the effect of their actions can be more conscious of the action they do. Thus Hinduism encourages each individual to take responsibility for their actions and be cognizant of its consequences without blaming anyone else. Hinduism does not absolve one of their actions or crimes simply through confession or transference to someone else through belief in them."

9. Lines 866-867

Wording from Draft: "Ancient Indian society formed into self-governing groups, jatis, that **emphasized birth as the defining criteria.**"

Problem: Prejudicial and inflammatory language. The defining criteria of a Jati are family traditions and pride in heritage. Obviously it is often by birth but not always, although dynamic nature of Jatis is such that Jatis evolve and new Jatis are constantly formed, and hence it is biased and prejudicial to say birth is the defining criteria.

Proposed wording: "Ancient Indian society formed into self-governing groups, jatis, that **emphasized pride in Jati traditions and heritage as the defining criteria**"

Justification: Please tone down the anti-Hindu bias and the unnecessary inflammatory language.

10. Lines 867-868

Wording from draft: “Jatis initially shared the same occupation and married only within the group.”

Problem: This is misleading and biased portrayal that does not do justice to Jati traditions. It is true that each Jati would specialize in certain areas of occupation, however that does not mean each Jati would have a single occupation. Jati was dynamic and the occupation they would take up evolved and was rather broad. Also there is no reason to explicitly state that they married only within the same group. Obviously since Jati traditions are a defining part of Jati identity, individuals would want to marry someone that shares the same or similar traditions. However it was not uncommon for marriages to happen across Jatis. There were some traditions on which groups would regularly intermarry, however this would evolve with time and context. Also it is important to note that nowhere else is this mentioned about marrying within the group. Christians would want to marry Christians and Christian marrying a Muslim was rare, just like inter-racial marriages were rare. However singling out India and Hinduism to point this out is biased and prejudicial and frankly, hostile.

11. Line 868-869

Wording from Draft: “This system, **often termed caste**, provided social stability and gave an identity to each community.”

Problem: **Caste** is from a Portuguese term to label breed of cattle!! Just like **Nigger** is from Spanish word for black. Why does the framework feel it is justified to label Hindu social structure with such inflammatory and prejudicial language? **The term ‘caste’ needs to go.** It is an orientalist construct and continuing its usage serves no purpose other than to affirm the position of Hindu-phobic colonialist proselytizer hostile to Hinduism.

Proposed wording: “This social structure provided social stability and gave pride of identity to **each and every** community”

Justification: It is necessary to acknowledge and realize that each and every community has a pride in their Jati. Even the Jatis branded as ‘low caste’ by the Hindu-phobic colonialist proselytizer hostile to Hinduism. Every student has a right to feel pride in their heritage, and shaming students for their Jati being low is a practice that really needs to stop. There is no low or high Jati. Just like there is no low or high football team. It is nature of NFL however that some football teams are seen in a better light than others and even this changes with time, just like it did with Jatis. Please read Attachment – I from my submission of October 16, 2015 to understand this better.

12. Line 870-874

Wording from Draft: “The Vedas also describe four main social categories, known as varnas, namely: Brahmins (priests); Kshatriyas (kings and warriors); Vaishyas (merchants, artisans, and farmers) and Sudras (peasants and laborers). A person belonged to a particular varna by his professional excellence and his good conduct, not by birth itself.”

Problem: There are two main problems with this. First is that the four varnas are dumbed down and boxed incorrectly to a profession eg. Brahmana (priest). It is incorrect notion that all Brahmanas were priest, nor were all priests Brahmanas. Same for the other varnas. The second problem is that varna is wrongly claimed to be through professional excellence. **Varna is NOT determined by the profession one takes. It is certainly NOT through any excellence in profession. There is absolutely NO scriptural justification to claim that a Varna is through profession.** Please provide evidence if you insist on making this assertion. Varna is a spiritual attribute. Please refer to my write-up on social structure (Attachment – I, Understanding Hindu social structure from a Hindu perspective in the context of present California society from submission of October 16, 2015.)

Proposed wording: “The Vedas also describe four main social categories, known as varnas, namely: Brahmana; Kshatriyas; Vaishyas and Shudras. The varna is a category based upon mental, spiritual and emotional make-up of the person and is not by birth itself.”

Justification: The correct spelling is Brahmana. Brahmin is an anglicised spelling that carries orientalist and Hindu-phobic connotations. Similarly correct spelling is Shudra and not Sudra. As discussed above, it is inaccurate and misleading to suggest that the varnas were profession based.

13. Lines 877-878

Wording from Draft: “Relations between classes came to be expressed in terms of ritual purity or impurity, higher classes being purer than lower ones.”

Problem: This is yet another example of unnecessary, biased, prejudicial and inflammatory language. Why is the Christian concept of ritual purity coming in to describe Hindu society? The framework needs to stop furthering the agenda of the Hindu-phobic orientalist colonialist white Christian supremacist.

Proposed wording: “Relations between classes were seen as relationship between different parts of the same ONE body of the ONE supreme divine Truth. European colonialists tried to create a division in society by creating the notion of high and low classes to match the birth based class structure of European royals”

Justification: I added the second line just to make the point and to mirror what the framework is doing. If there is an earnest attempt to remove prejudicial language the first

sentence from above proposed wording is adequate, the second sentence is unnecessary.

14. Lines 879-881

Wording from Draft: "...involving numerous customs **and prohibitions on eating together and intermarrying** that kept social and occupational groups distinct from one another in daily life."

Problem: Such extreme hypocritical bias and prejudiced and inflammatory language is intolerable and hence unacceptable. Please read 'Attachment – I, Understanding Hindu social structure from a Hindu perspective in the context of present California society' from my submission of Oct 16, 2015 to understand this. Traditions and customs are not designed as a wall or a barrier, rather they are enabler. It is blatant prejudice when framework continues to look at Indian customs and only Indian negatively. One of the major positive features of Hinduism and Indian language is how diversity is embraced. Turning this great asset and making it look negative as if it raised prohibitory barriers is wrong.

Proposed language: "This social structure became distinctive over the centuries for being especially complex and formal and yet dynamic and adopting involving numerous customs and traditions that gave each group its distinct identity thus enabling society to embrace diversity amidst harmony."

Justification: The justification should be self-evident to a well-meaning commission who has been provided with plenty of educational material and community testimony in good faith thus far.

15. Lines 883-893

Wording from draft: ". When Europeans began to visit India in modern times, they used the word "caste" to characterize the social system because of the sharp separation they perceived between groups who did not intermarry and thus did not mix with each other. Caste, however, is a term that social scientists use to describe any particularly unbending social structure, for example, slave-holding society in the American south before the Civil War, which can make the "caste" label offensive. Today many Hindus, in India and in the United States, do not identify themselves as belonging to a caste. Teachers should make clear to students that this was a social and cultural structure rather than a religious belief. As in Mesopotamia and Egypt, priests, rulers, and other elites used religion to justify the social hierarchy."

Problem: The commission has added insult to injury of the Hindu and Indian community by adding these lines in the new draft despite an overwhelming testimony from community, and students drawing attention to the problems faced because of ignorance, misinformation and insensitivity in this area. It is important that the commission put in some self-effort to understand and assimilate the input given by Hindus on this matter.

Proposed edit: Remove the entire section.

Justification: European society has a sharper distinction between classes which were very clearly higher and lower in every way. The higher classes (titled royals) had greater privileges and rights compared to the commoners. The high caste Europeans practiced untouchability with the commoners as they would not even touch the commoner except through gloved hand. **The Europeans had prohibitions on interclass marriages.** This was so ridiculous even till recent times, when Edward VIII of England had to famously abdicate his throne to be able to marry a low caste commoner, an American woman at that! Framework really needs to stop deflecting all European social evils by foisting them on the Hindus.

16. Lines 894-895

Wording from draft: “Although ancient India was a **patriarchy**, women had a right to their personal wealth, especially jewelry, gold, and silver, but fewer property rights than men.”

Problem: Prejudicial to add the word ‘patriarchy’ in Indian civilization. Indian civilization is the only living civilization which has been described as a patriarchy. Fact is that India is the only place which has had traditional matriarchy practiced through ancient times. Evidence of this was provided in my submission of October 16, 2015. These antics continue to prove the negative bias of the framework towards India.

Proposed edit: Remove the word patriarchy from India or add it to Greece, Rome, Israel and China.

Justification: It is intolerable to single out India for such unjustifiable prejudice.

17. Lines 842

Wording from Draft: “The Hindu tradition is thus **monistic**,”

Problem: Use of obscure words such as monistic does nothing to further the understanding of teachers or of 6th graders. It has been a practice by Abrahamic objectifiers of Hinduism to apply ridiculous terms to Hindu concepts in an attempt to negatively portray it. Hinduism can be described without use of such words, that to a 6th grader sounds mostly like a disease.

Proposed edit: Remove the word ‘monistic’. If you have to use a term to describe this use ‘advaita’, although I recommend the framework simply eliminate the need to make up a term for this.

B. Proposed edits in other areas relating to comparative portrayal and relative tone towards India/Hinduism:

18. Lines 36-37.

Wording from Draft: “The development of new political institutions (monarchy, empire, democracy) and new ideas (citizenship, freedom, morality, law).”

Proposed wording: “The development of new political institutions (monarchy, empire, democracy) **self-organizing social structures called Jati and self-governing communities (such as grama), evolution** of ideas (citizenship, freedom, morality, law)”

Justification: Decentering from Europe requires paying attention to what was happening in other parts of world. In India specifically, unique self-organizing social structures and self-governing forms of government were common. Also ideas of citizenship, freedom etc evolved and should not be presented as new ideas.

19. Lines 44-46

Wording from Draft: “It is divided into three chronological periods: Beginnings to 4000 BCE; 4000-1000 BCE: Kingdoms and Innovations; and 1000 BCE-300 CE: An Age of Empires and Interactions.”

Problem with Wording: Time is conveniently divided into periods that align with European/Christian history. This is done in a way that makes Abrahamic religions (specifically Christianity and Islam) appear as if they developed contemporarily with Hinduism which is in fact much older. Also this does not provide an opportunity to view the various significant periods in the history of Indian civilization and religion.

20. Lines 173-174

Wording from Draft: “At the beginning of the period between 4000 and 1000 BCE, the earliest complex urban societies, or civilizations, rose.”

Proposed Wording: “At the beginning of the period between 4000 and 1000 BCE, the earliest complex urban societies, or civilizations, rose **starting with Saraswati valley civilization in ancient India.**”

Justification: It is known through archaeological evidence that Saraswati valley was home to the earliest urban societies and civilization. This fact needs to be mentioned.

21. Lines 175-179

Wording from Draft: "During those three millennia, numerous technical and intellectual innovations appeared, especially in the dense agricultural societies that arose in the Middle East (notably Mesopotamia, Syria, Anatolia, and Persia), the Nile Valley of Africa, **northern** India, China, and the lands around the Aegean Sea."

Proposed Wording: "During those three millennia, numerous technical and intellectual innovations appeared, especially in the dense agricultural societies that arose **starting in India** and then the Middle East (notably Mesopotamia, Syria, Anatolia, and Persia), the Nile Valley of Africa, China, and the lands around the Aegean Sea."

Justification: The framework takes every opportunity to belittle and reduce the impact of India. Just mention India, there is no reason to reduce this to northern India. Also in lines 180-181 while referring to South America specific mention is made to Olmec civilization as 'starting from Olmec civilization'. It is only fair and consistent that it be pointed out when things started in India.

22. Lines 187-190

Wording from Draft: "Powerful people (warlords) took control of the tribes in larger areas and eventually the strongest warlords formed states or city-states with governments headed by kings or, very occasionally, queens, often claiming authority from gods and passing on power to their own descendants"

Add the line: "In India there were self-governing groups and communities even within monarchies."

Justification: Without this a complete picture is not available to students. Not all states and monarchies were formed by warlords.

23. Lines 195-196

Wording from Draft: "Some of the religions of this era, such as **early** Hinduism and Judaism, set the stage for later world belief systems"

Proposed edit: Eliminate the word 'early' from Hinduism.

Justification: The Abrahamic bias of the framework shows itself here again. In case of Hinduism the word 'early' is added while not for Judaism. There is no justification for this. This attempt to show that Hinduism was in its formative stages while Judaism was established is unacceptable. Fact is that Hinduism pre-dates Judaism.

24. Line 220-221

Wording from Draft: ", these two states together ruled a small part of the earth's land area, but roughly one-half of the world's population. "

Problem with wording: It is a great idea to give relative sizes of empires to give students a context and a frame of reference. However when this is done consistently in a selective way to project a European might and slight other civilizations, it becomes unfair. Unfortunately the present framework has a pattern of doing this. **Why is relative size of Asia not compared to Europe? That would be a more meaningful comparison. The fact is that the economic might of Indian civilization was about 10 times the might of the Roman Empire in its peak. Combined economic might of India and China compared to the rest of the world would be a really meaningful comparison to educate kids. It would dwarf the size of the rest of the world.** **Framework does not show such relative comparisons, as the bias is towards Europe and against Asia in general and India in specific.**

Proposed edit: Show relative comparison of Asia v/s Europe and of Indian civilization.

25. Lines 230-233

Wording from Draft: "In this period, the religions of Hinduism, Judaism, Buddhism, and Christianity and the philosophies of Confucianism and Greek thought emerged and spread within empires and along trade routes."

Problem with wording: This continues the recurrent theme in the framework to be Euro-centric and to project supremacy of Abrahamic religions. Fact is that Christianity did not emerge in the same period as Hinduism. Hinduism pre-dates Christianity by millennia. Periods in history are selectively chosen with a bias to project as if all religions emerged in the same era.

Proposed wording: "While Hinduism existed before, in this period the religions of Judaism, Buddhism and Christianity and the philosophies of Confucianism and Greek thought emerged. All these spread within various empires and along trade routes."

Justification: Better and more meaningful wording.

26. Lines 377-378

Wording from Draft: "Their adaptations allowed them to produce a surplus of food, which led to other changes in their cultures"

Point being highlighted: Examples like these are important to provide explanations on why a culture and civilization developed like it did. In Indian civilization for instance there is no acknowledgment or understanding of the Varna-Ashrama system and how the Civilization flourished and developed because of it.

Recommended Edit: Add few lines in section of Hinduism and India to explain the Indian social structure as explained in my submission of Oct 16, 2015 'Attachment – I. Understanding Hindu social structure from a Hindu perspective in the context of present California society.'

27. Lines 380-382

Wording from Draft: "A similar process got under way in the Indus River valley in India and in the Huang He (Yellow) River valley in northern China some centuries later."

Problem with wording: The wording suggests that agriculture first started in Africa and Europe (the center of the framework world) followed immediately, while India and China followed centuries later. There is no evidence to support this conjecture. Please provide evidence or reword to eliminate the suggestion that farming in Europe started before India and China. Archeological evidence has shown that the earliest urban center was in India, such centers cannot exist unless advanced practices of agriculture existed. Archeological evidence has also shown that earliest aqueducts were built in India (region of modern day Saurashtra).

Proposed Wording: Replace with "Archeological evidence shows that earliest urban centers and aqueducts were in India and hence we can deduce that earliest advances in agriculture were also in India."

28. Line 434

Wording from Draft: "Merchants imported a red stone called carnelian from the Indus"

Proposed Wording: "Merchants exported a red stone called carnelian from the Indus"

Justification: Abrahamic and Euro-centric bias manifests in this fashion as well.

29. Lines 474-475

Wording from Draft: "Persia, and often wide areas of southwestern Asia and Egypt, from c. 500 BCE to c. 630 CE "

Point being highlighted: This is good description of spread of a civilization over time. I have not seen similar note made in reference to spread of various Indian empires over lot of west and south western Asia and east and south east Asia.

Proposed Edit: Add similar lines in section of India that describe the spread of Indian empires and Indian influence.

30. Lines 760-762

Wording from Draft: "... but Greek ideas, such as language, sculpture, and city planning, mingled creatively with the cultural styles of Egypt, Persia, and India."

Problem highlighted: **There is absolutely no evidence and justification to suggest that language, sculpture and city planning are Greek ideas!** It is prejudicial and Euro-centered bias to suggest that cultural styles of India, Persia and Egypt were influenced by Greece and not the other way round. Archeological evidence has proven that earliest urban centers and aqueducts were in India.

Suggested wording: "...even though the Greeks had selectively adopted the ideas of language, sculpture city planning and culture from India, Persia and Egypt."

31. Lines 800-801

Wording from Draft: "Arising in the third millennium BCE, the Harappan civilization attained its zenith between about 2600 and 1900 BCE"

Problem: No mention of context and significance of Saraswati valley civilization as the earliest known civilization through archeological evidence.

Proposed wording: Add lines "Saraswati valley is home to the earliest known civilization in the world that predates Greek, Egyptian or any other civilization"

32. Line 819

Wording from Draft: "Indian history then entered the Vedic period (ca. 1500-500 BCE),..."

Problem: The wording seeks to further the Orientalist revision of history and attempts to show a discontinuity in Indian civilization. There is no evidence that Vedic culture or a culture influenced by the Vedas did not exist before 1500BCE. In fact according to Hindu scriptures Vedas existed much before 1500BCE and many modern historians have asserted that the Vedic period was much before 1500BCE.

Proposed wording: "European scholars put the Vedic period of India as no earlier than 1500BCE because acknowledging that Vedic civilization existed much before makes it difficult to promote their colonialist agenda of white supremacy."

Justification: If an extreme bias against India remains a norm in the framework, I see no reason that the real justification behind colonialization remains un-acknowledged.

33. Lines 821-823

Wording from the draft: "In that period, according to many scholars, people speaking Indic languages, which are part of the larger Indo-European family of languages, entered South Asia, probably by way of Iran."

Problem: There is absolutely no evidence to support this conjecture. Despite evidence continuing to make this assertion is prejudicial bias. If the intent is to show there are multiple theories on Indian civilization being civilized by non-natives, present them as the pure conjectures they are. It is important to note that a similar comment is not made on any other civilization, not for the Greeks, not for Romans, not for Native-Americans and not for Chinese. Even though there are theories that all mankind came out of Africa. **It is prejudicial to have India continue to be singled out for such biased portrayal.**

Proposed wording: "According to Hindu scriptures, India is Holy Land and the Indian civilization and most of mankind is made up of people who are descendants of Manu Maharaj and the Sapt-Rishis."

34. Lines 823-824

Wording from the draft: "Gradually, Indic languages, including Sanskrit, spread across northern India."

Problem: This is the pattern of bias against India where a constant effort is made to diminish the stature of India by limiting it. There is absolutely no reason to mention **northern** India. There is no evidence that Sanskrit did not spread to South, East and west India.

Proposed wording: "In this period Indic languages including Sanskrit spread far and wide including central and west Asia and Europe and in south east Asia."

35. Lines 825-829

Wording from draft: "The early Indic speakers were most likely animal herders. They may have arrived in India in scattered bands, later intermarrying with populations perhaps ancestral to those who speak Dravidian languages, such as Tamil and Telugu in southern India and Sri Lanka today."

Problem: Conjecture like this is waste of precious word length of the framework. Such conjecture does nothing to promote students understanding of history or of the culture of Indian civilization. Nothing in these lines helps further the goals of education and in fact is very much in a mean spirit and against the letter and spirit of social content standards and various other state guidelines. This is very essentially white-supremacist Orientalist agenda and language, and is biased prejudicial portrayal of Indians. Contrast this with Greece and Rome where the natives are presented as natives of Europe who had contributions to language, art, science etc.

36. Line 829-830

Wording from draft: “In the same era, nomads who spoke Indo-Iranian languages moved into Persia.”

Problem: Does not specify where they moved from.

Proposed wording: “In the same era, merchants who spoke Indo-Iranian languages moved into Persia and mingled and inter-married with the nomads from surrounding regions.”

37. Lines 830-831

Wording from Draft: “There is another point of view that suggests that the language was indigenous to India and spread northward, but it is a minority position.”

Problem: In the light of the above four edits, this line becomes meaningless and should be removed. In the event the previous four edits are not accepted, below is the proposed wording for the line.

Proposed wording: Remove the line completely. If not replace with: “The Indian point of view that the language is native to India is considered a minority position because only the white men can be objective enough to judge history and other cultures; specifically it threatens the white supremacist position to allow Indians any say in objectively evaluating their own history and scriptures”

38. Line 834

Wording: “Ganges (aka Ganga)”

Problem: It shows European bias for the IQC to suggest that the name of the river is as the white English foreigner calls it: ‘Ganges’ and that the Indian name is an alternate name to the correct Ganges (aka after all means exactly that, an alternative name, a secondary name). The river is called Ganga by the natives and that is the original name. If British call it Ganges, then Ganges could be referred to as ‘aka’ if at all.

Needed wording: “Ganga (गंगा gaṅgā)”